



Ceremony to Recite The Five Mindfulness Trainings

(ALL STAND TO FACE THE ALTAR)

(BELL) (BELL)



Incense Offering 🎵🎵

(BELL)

In gratitude, we offer this incense, throughout space and time,
to all buddhas and bodhisattvas.

May it be fragrant as Earth herself, reflecting careful effort,
wholehearted awareness, and the fruit of understanding, slowly ripening.

May we and all beings be companions of Buddhas and Bodhisattvas.
May we awaken from forgetfulness and realize our true home.

OFFER, STEP BACK, LARGE BOW JOINED BY SANGHA

(BELL) (BELL)

(ALL CONTINUE TO STAND AND FACE THE ALTAR)



Touching the Earth 🎵🎵

(BELL)

The one who bows and the one who is bowed to are both, by nature, empty.
Therefore, the communication between them is inexpressibly perfect.
Our practice centre is the Net of Indra reflecting all Buddhas everywhere.
And with my person in front of each Buddha I go with my whole life for refuge.

(BELL – STANDING BOW)

Offering light in the Ten Directions,
the Buddha, the Dharma, and the Sangha,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Teaching and living the way of awareness in the very midst of suffering and confusion,
Shakyamuni Buddha, the Fully Enlightened One,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Cutting through ignorance, awakening our hearts and our minds,
Manjushri, the Bodhisattva of Great Understanding,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Working mindfully, working joyfully
for the sake of all beings,
Samantabhadra, the Bodhisattva of Great Action,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Listening deeply, serving beings in countless ways,
Avalokiteshvara, the Bodhisattva of Great Compassion,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Fearless and persevering through realms of suffering and darkness,
Kshitigarbha, the Bodhisattva of Great Aspiration
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Seed of awakening and loving kindness
in children and all beings
Maitreya, the Buddha to be born
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

The first bhikshuni, the teacher Mahagotami,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

The White Robe Disciple, the lay practitioner,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH)

Showing the way fearlessly and compassionately,
the stream of all our Ancestral Teachers,
to whom we bow in gratitude.

(BELL – TOUCH THE EARTH) (BELL)

(ALL BE SEATED)

(BELL) (BELL)



Sutra Opening Verse 🎵🎵

(BELL)

Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa

(BELL)

The Dharma is deep and lovely.
We now have a chance to see, study, and to practice it.
We vow to realize its true meaning.

(BELL) (BELL)



The Insight that Brings Us to the Other Shore^{♪♪♪}

(BELL)

Avalokiteshvara,
while practicing deeply with the Insight that Brings Us to the Other Shore,
suddenly discovered that all of the five Skandhas are equally empty,
and with this realization they overcame all Ill-being.

(BELL)

Listen Shariputra,
this Body itself is Emptiness and Emptiness itself is this Body.
This Body is not other than Emptiness and Emptiness is not other than this Body.
The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.

(BELL)

Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of no Birth no Death, no Being no Non-being,
no Defilement no Purity, no Increasing no Decreasing.

That is why in Emptiness,
Body, Feelings, Perceptions, Mental Formations and Consciousness
are not separate self entities.

(BELL)

The Eighteen Realms of Phenomena
which are the six Sense Organs, six Sense Objects, and six Consciousnesses
are also not separate self entities.

The Twelve Links of Interdependent Arising and their Extinction
are also not separate self entities.

Ill-being, the Causes of Ill-being, the End of Ill-being, the Path,
insight and attainment, are also not separate self entities.

Whoever can see this no longer needs anything to attain.

(BELL)

Bodhisattvas who practice
the Insight that Brings Us to the Other Shore
see no more obstacles in their mind,
and because there are no more obstacles in their mind,
they can overcome all fear, destroy all wrong perceptions and realize Perfect Nirvana.

(BELL)

All Buddhas in the past, present and future
by practicing the Insight that Brings Us to the Other Shore
are all capable of attaining Authentic and Perfect Enlightenment.

(BELL)

Therefore Sariputra,
it should be known that the Insight that Brings Us to the Other Shore
is a Great Mantra, the most illuminating mantra,
the highest mantra, a mantra beyond compare,
the True Wisdom that has the power to put an end to all kinds of suffering.

(BELL)

Therefore let us proclaim a mantra to praise
the Insight that Brings Us to the Other Shore.

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!

(BELL) (BELL)



Sanghakarman Process

(BELL)

SANGHAKARMAN MASTER: Has the Sangha assembled?

SANGHA CONVENER: The Sangha has assembled.

SANGHAKARMAN MASTER: Is there harmony in the Sangha?

SANGHA CONVENER: Yes, there is harmony.

SANGHAKARMAN MASTER: Is there anyone not able to be present who has asked to be represented, and have they declared themselves to have done their best to study and practice the Five Mindfulness Trainings?

SANGHA CONVENER: No, there is not.

OR

SANGHA CONVENER: Yes, _____, for [reasons of health; family work; service; travel], cannot be at the recitation today. They have asked to be represented and they declare that they have done their best to study and practice the mindfulness trainings.

SANGHAKARMAN MASTER: What is the reason for the Sangha gathering today?

SANGHA CONVENER: The Sangha has gathered to practice the recitation of the Five Mindfulness Trainings.

SANGHAKARMAN MASTER: Dear Sangha, please listen. Today has been declared to be the Mindfulness Training Recitation Day. We have gathered to hear and recite the mindfulness trainings in an atmosphere of harmony, and the recitation can proceed. Is this statement clear and complete?

EVERYONE: Clear and complete.

(BELL)



Introduction

SANGHAKARMAN MASTER:

Dear friends: This is the moment when we enjoy reciting the Five Mindfulness Trainings together. The Five Mindfulness Trainings represent the Buddhist vision for a global spirituality and ethic.

They are a concrete expression of the Buddha's teachings on the Four Noble Truths and the Noble Eightfold Path, the path of right understanding and true love, leading to healing, transformation, and happiness for ourselves and for the world.

To practice the Five Mindfulness Trainings is to cultivate the insight of interbeing, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair.

If we live according to the Five Mindfulness Trainings, we are already on the path of a bodhisattva. Knowing we are on that path, we are not lost in confusion about our life in the present or in fears about the future.

_____, please read the First Mindfulness Training.

Then others beside _____, please read in turn.

(BELL)

FIRST READER: **The First Mindfulness Training: Reverence For Life**

Aware of the suffering caused by the destruction of life, I am committed to cultivating the insight of interbeing and compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to support any act of killing in the world, in my thinking, or in my way of life.

Seeing that harmful actions arise from anger, fear, greed, and intolerance, which in turn come from dualistic and discriminative thinking, I will cultivate openness, non-discrimination, and non-attachment to views in order to transform violence, fanaticism, and dogmatism in myself and in the world.

This is the first of the Five Mindfulness Trainings. Have you made an effort to study, practice and observe it since the last recitation?

(THREE BREATHS)

(BELL)

SECOND READER: **The Second Mindfulness Training: True Happiness**

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to practicing generosity in my thinking, speaking, and acting. I am determined not to steal and not to possess anything that should belong to others; and I will share my time, energy, and material resources with those who are in need.

I will practice looking deeply to see that the happiness and suffering of others are not separate from my own happiness and suffering; that true happiness is not possible without understanding and compassion; and that running after wealth, fame, power and sensual pleasures can bring much suffering and despair.

I am aware that happiness depends on my mental attitude and not on external conditions, and that I can live happily in the present moment simply by remembering that I already have more than enough conditions to be happy.

I am committed to practicing Right Livelihood so that I can help reduce the suffering of living beings on Earth and reverse the process of global warming.

This is the second of the Five Mindfulness Trainings. Have you made an effort to study, practice and observe it since the last recitation?

(THREE BREATHS)

(BELL)

THIRD READER: **The Third Mindfulness Training: True Love**

Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society.

Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without true love and a deep, long-term commitment made known to my blood or chosen family and my friends.

I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct.

Seeing that body and mind are one, I am committed to learning appropriate ways to take care of my sexual energy and cultivating loving kindness, compassion, joy and inclusiveness – which are the four basic elements of true love – for my greater happiness and the greater happiness of others.

Practicing true love, we know that we will continue beautifully into the future.

This is the third of the Five Mindfulness Trainings. Have you made an effort to study, practice and observe it since the last recitation?

(THREE BREATHS)

(BELL)

FOURTH READER: **The Fourth Mindfulness Training: Loving Speech and Deep Listening**

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and compassionate listening in order to relieve suffering and to promote reconciliation and peace in myself and among other people, ethnic and religious groups, and nations.

Knowing that words can create happiness or suffering, I am committed to speaking truthfully using words that inspire confidence, joy, and hope.

When anger is manifesting in me, I am determined not to speak. I will practice mindful breathing and walking in order to recognize and to look deeply into my anger. I know that the roots of anger can be found in my wrong perceptions and lack of understanding of the suffering in myself and in the other person. I will speak and listen in a way that can help myself and the other person to transform suffering and see the way out of difficult situations.

I am determined not to spread news that I do not know to be certain and not to utter words that can cause division or discord. I will practice Right Diligence to nourish my capacity for understanding, love, joy, and inclusiveness, and gradually transform anger, violence, and fear that lie deep in my consciousness.

This is the fourth of the Five Mindfulness Trainings. Have you made an effort to study, practice and observe it since the last recitation?

(THREE BREATHS)

(BELL)

FIFTH READER: **The Fifth Mindfulness Training: Nourishment and Healing**

Aware of the suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming.

I will practice looking deeply into how I consume the Four Kinds of Nutriment, namely edible foods, sense impressions, volition, and consciousness.

I am determined not to gamble, or to use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations.

I will practice coming back to the present moment to be in touch with the refreshing, healing and nourishing elements in me and around me, not letting regrets and sorrow drag me back into the past nor letting anxieties, fear, or craving pull me out of the present moment.

I am determined not to try to cover up loneliness, anxiety, or other suffering by losing myself in consumption. I will contemplate interbeing and consume in a way that preserves peace, joy, and well-being in my body and consciousness, and in the collective body and consciousness of my family, my society and the Earth.

This is the fifth of the Five Mindfulness Trainings. Have you made an effort to study, practice and observe it since the last recitation?

(THREE BREATHS)

(BELL)



Concluding Words

SANGHAKARMAN MASTER:

Dear Friends: We have recited the Five Mindfulness Trainings, the foundation of happiness for the individual, the family, and society. Let us recite them regularly so that our study and practice of the mindfulness trainings can deepen day by day.

(BELL) (BELL)



The Three Refuges ^{♪♪♪}

(BELL)

I take refuge in the Buddha,
the one who shows me the way in this life.
I take refuge in the Dharma,
the way of understanding and of love.
I take refuge in the Sangha,
the community that lives in harmony and awareness.

(BELL)

Dwelling in the refuge of Buddha,
I clearly see the path of light and beauty in the world.
Dwelling in the refuge of Dharma,
I learn to open many doors on the path of transformation.
Dwelling in the refuge of Sangha,
shining light that supports me, keeping my practice free of obstruction.

(BELL)

Taking refuge in the Buddha in myself,
I aspire to help all people recognize their own awakened nature,
realizing the mind of love.
Taking refuge in the Dharma in myself,
I aspire to help all people fully master the ways of practice
and walk together on the path of liberation.
Taking refuge in the Sangha in myself,
I aspire to help all people build fourfold communities,
to embrace all beings and support their transformation.

(BELL) (BELL)



Sharing the Trainings 🎵

(BELL)

Reciting the Trainings, practicing the way of awareness,
gives rise to benefits without limit.

We vow to share the fruits with all beings.

We vow to offer tribute to parents, teachers, friends and numerous beings
who give guidance and support along the path.

(BELL) (BELL)